HIGH POLITICS.

REGENCIES OF WOMEN.

That Were Distinguished for Sacces LONDON, Oct. 17.—It is as yet premature to speculate with any degree of certainty on the possibility of the Czarewitch being, or not be-ing, nominated regent during the Emperor's saforces absence from his dominions, or whether if he is he will rule alone or with the assistance of two conditions of his own family appointed to divide with him the laborious responsibility. There is no provision in the Russian Constitu-tion for the establishment of a regency in the eventuality of the Crar being out of the coun-try, while in some other European countries the laws of the land make this measure imperative.

da has already been twice governed by regents, and each time the power was vested in a woman. Also the period of their sway proved one of prosperity and honor. Both the Cathe-rines wielded authority with infinite eleverness and tact; and the second, known in history as "the Great," had a reign as favorable to Russia es that of Peter the Great. She brooked no infored no alien suggestions to hamper her deci-sions. Yet she knew how to turn off the presumption of those foreign counsellors with a graceful jest or a pleasant laugh. Bernandin de St. Pierre, the gifted author of " Paul et Virginie," who was sent to St. Petersburg with a secret mission of conciliation by the Govern-ment of France, returned home baffled, but imly gratified by the courtesy of his recep sion at the hands of the Illustrious Czarina.

There is a plausible explanation of the advantages that seem to have generally accrued to sountries under a regency, making the latter more effective in many ways than the reigns immediately following or preceding them: it is the jealousy of rival influences neutralizing each other; the necessity of keeping a strict impartiality between opposite factions; the pruce that guards against compromising the future Government or destroying the provisions of the last, and finally, the more human duty of watching over a child and protecting its interests. These are so many factors that combine to insure the prosperity of the epoch of transition which a regency is.
In France women have repeatedly been re-

gents during the present century. In 1814 the Empress Marie Louise assumed the title when she conveyed the King of Rome to Blois; but it was only for a very short time. She hastened o relinquish it after the departure of Napoleon when she eagerly accepted the proposal of the Emperor of Austria to bring her son to Vienna, being, it was rumored, anxious to escape from the despotism of her imperial consort

Louis Philippe had settled that in the event of his demise the Duke de Nemours should be regent; but in 1848, when a bloody revolution threatened the throne, it was represented to the King that, if he retired, the regency of the Duchess of Orleans, his daughter-in-law, would be more beneficial to monarchy and more ular. He consented to have the choice referred to the Chamber. We all know how the Duchess. holding her sons by the hand, and accompanied by the Duke de Nemours, stood proud and in salve at the foot of the tribune while her future was noisily discussed. The Comte de Paris, whose recent death has plunged the Hous of France in such deep mourning, was not yet 10 years old at that date of the 24th of February when his mother, hearing the fire of the insur gents and their vociferous imprecations in the courtyard of the Tuileries, hurried with her children through the long galleries of the palace to the saloon in which hung the portrait of the Duke d'Orleans, and, taking up her po-sition beneath it, exclaimed: "It is here we must die!" She had all the doors thrown wide open for the popular to enter, and never stirred till at last two Deputies, rushing in, urged her to follow then unutterable confusion greeted her; the Assem biy was ill guarded, the orators wildly excited Lamartine, who had begun a speech supporting ey of the Duchess, took alarm, and ended it advocating a republic; the people in vaded the Chamber, the royal group was driver away, their banishment pronounced as a tempo neasure, and this first exile of the Comte de Paris lasted twenty-three years.

Under the Second Empire the Empress Eugénie was three times regent; the first time during the campaign of Italy, the second time during the journey of Napoleon III. to Algeria, and the third in the disastrous year of 1870. In Spain the death of Ferdinand VII, in 1833

ught about the regency of his widow. Queen Christine, during the long minority of their daughter, Queen Isabella. However, a pronun-clamento deposed her, and placed in her stead Marshal Espartero, "the Prince of Victory," e regency was made notorious by the civil war between the Christines and the Carlists, called the "Whites" and the "Blacks."

regency of another Christine, the widow of eignty Spain has enjoyed a period of peace and throughout the whole peninsula her virtues, her extolled and revered, while all justice is done to care which has converted the pale, delicate Re Nifio into a fine, bright, healthy, intelligent boy.

Equally admirable in its effects is the regency of Queen Emma of the Netherlands, a princes Connaught. After being the modest, faithful wife of King William of Holland, sharing the dangers he had courted, nursing him with unforgetful of her own youth, she has since her od revealed remarkable qualities tellect and self-reliance which have enabled her to instil into the mind of the fourteen-year-old Queen Wilhelmina the qualities that will fit her to govern.

The Comtess d'Eu was more than once regen of Brazil when his scientific pursuits called her father, the Emperor Dom Pedro, to Europe. It was during one of these intervals of sovereignty that she signed the decree abolishing slavery in

The Duchess of Parma, sister of the Comte de Chambord, ranks high among the women who She lost her principality in 1859, before the ma jority of her son, in spite of her valiant efforts to keep it for him, and had to leave Parma forever in 1859. Between that year and 1852 the Duchess carried on a correspondence with Naleon III., which the latter prized and which contains interesting facts and commentaries.

Queen Nathalie was for a time regent of Ser-via, till it pleased the youthful King Alexander shake off his mother's authority suddenly and definitely by a coup d'état conceived and

zecuted after a dinner party.

Looking further back among the great historical regencies we find the names of more illus-trious women: Blanche of Castile, mother of St. Louis of France; Isabeau of Bavaria, Catherine de Medicis, whose name is linked with the hor rors of the St. Barthelemy; Marie de Medicia, exiled by Louis XIII.; Anne of Austria, who crushed the Fronde, and in turns hated and cajoled Mazarin; all ladies of superior mind. prest heart, elevated intelligence, strong ambi-

tion, varied gifts, and intense patriotism. During the minority of Louis XV., Philippe d'Oricans, weak and fond of pleasure, was regent of France, perpetually governed in his turn by those who unscrupulously traded on his vors and failings, and with equal success on his virtues of honesty and conscientiousness. In this country the memory of the regency of the Prince of Wales in 1811 is still green, as also the record of his debts and amours; he as-sumed the title when it was no longer possible conveal or excuse the insanity of George III., and exchanged it for that of King George IV. at

the death of the mad monarch in 1820. When William IV, died in 1837 there was no regency, as Queen Victoria, his niece, had attained the age of royal majority, being exactly throne; but she retained at her side her mother. the Duchess of Kent, a princess of Saxe-Coburg, her natural guide, a woman of high moral and mental qualities, and yet possessed of it of knowing when to efface herself, thereby enhancing her gentle and beneficial influence. The young Queen ever remained influence. The young Queen ever remained deeply attached to her, retaining the habits of obsdience and reverence contracted during child-

good until the death of the Duchess in 1800. With such records in earlier and present history, with the experience of long minorities successfully tided over by efficient regencies, there need be no unessiness at the prospect of a young man of 25, trained by careful hands in the mysteries of government, assuming for a time the functions which by right of birth and heredity must, in the course of a longer or shorter period, devolve upon him by succe

THE POPE AND THE ENCICLICAL TO THE AMERICAN PEOPLE.

in the United States Lee XIII. Looks for an Example to the World-The Papal Belegation on Incident in His Policy. Rose, Oct. 14,-The United States of America, it can be said without exaggeration, are the chief thought of Leo XIII, in the government of the Roman and Universal Catholic Church, fo he is one of the choice intellects of the Old World who are watching the starry flag of Washington rise to the zenith of the heavens. A few days ago, on receiving an eminent Ameri-can, Leo XIII. said to him: "But the United States are the future; we think of them Inces santly." The inattentive politician, the superficial observer, in Europe as in America, is as tonished at this persistent sympathy for the American people and care for its general interests. But those who know the ardent soul of the Pope, restless for what is eager for all that is great and fruit-ful; the philosopher who sweeps over the whole intellectual, social and religious horizon; the statesman who judges matters by the light of central and governing ideas. these all read in the heart of the Holy Father the motives for his unbending resolution and his devotion to American ideas. This ever-ready sympathy has its base in the fundamental interest of the Holy See, in a peculiar conception of the part to be played and the position to be held by the Church and the Papacy in the times to come. The interest is the necessity in which Rome finds she is, to direct her general course ecording to the signs of the times and the transformations on the agitated surface of the world. The peculiar conception is the deep-rooted feel-ing that the Church of Europe must renew its instruments and its method of adapting unchanging principles to changeable surroundings

From this point of view Leo XIII. is eminently what Emerson called "a representative man;" an historical character that absorbs, reflects, and utilizes all the currents of life of his time.

Now to the mind of Leo XIII, so receptive to the broad and fruitful ideas of Cardinal Gib-bons, of Mgrs. Ireland and Keane, Europe is going through the process of casting off its clough. There is an awakening, a metamorthat in ancient Rome there were such strange expectations while the tragedy on Gol gotha was being enacted, and even now mysterious voices may be heard an-nouncing that Great Pan is dead. What new order will arise? Will humanity be once more its own dups, and will the old evils appear again under new names, to people the world once more with false gods? Who knows? What we do know is that a world is in its death agony, and that we are entering upon the night which must inevitably precede the dawn. In this evolution the Church, in the eyes of the Pope. A a mission to fill. To fulfil this mission she must adapt herself to the changes which have come about in the action of universal forces. State Church, official Catholf cism, privileges, legal and close relations be tween two powers, connection of the clergy with a political party, feudal ecclesiastical organization, all the external framework of the Church must be transformed, renewed, perhaps be done away with entirely. That is the central dom-inating thought which marks the whole latter half of the present pontificate, from the time of the incident of the Knights of Labor and the encyclical Rerum Novorum to that of the encyclicals to the French people. In the first half of his reign Leo XIII, had pacified, appeased, healed. He had been the Pope of peace and rest. After sealing that charter he became the Pope of action.

But how can this new type of ecclesiastic b reated? From whom shall he be copied? What civilization, what country, what philosophy will provide him? Would it not be hazardous to create him at one stroke? Would it not be better to join forces with a nation which has the type in part, where at least it exists in the rough? Would it not be enough to mark the outlines boldly, to finish it, and make use of it? This type is the American type; it is Ameriracy, with liberty, with common law, a full and exuberant life, without restraining onds, and without a historic bureaucracy.

That is why Leo XIII. turns all his soul, full of ideality, to what is improperly called his American policy. It should be rightly called his Catholic universal policy. American parties, maintained at Rome by the Triple Alliance, by the courts, the monarchies, and the combination of all the old ideas, have hoped for a while that ne would draw back in the face of the immen sity of the task and of the general resistance. At regular intervals this opposition brokeout like a train of powder lighted successively at different spots. But the Pontiff, with steeled heart and iron hand, has avoided no sacrifice to unravel at Rome, as well as in the United States, the known of these rebellions. The investigation has been entirely successful. One of the first effects of this inquiry has been the change of atmosphere at Rome. You may still meet here and there an old partisan of the former American policy, but such men are the will o' the wisps that light up graveyard or a battlefield on which the dead have been left to moulder. All the intelligen Cardinals, all the active prelates, the Propaganda itself, in spite of its bureaucrac have followed in the glorious wake o

ganga itself, in spite of its bureaucracy, have followed in the glorious wake of the bold and enterprising Pontiff. When kome sees the influence of the Holy See at stake, passions are suppressed with a devoted submission and unanimity astounding to us barbarians. The victory is complete. Men in the United States and elsewhere, where they dream of I knew not what reaction, or entertain guilty hope of change in the event of the Pope's death, must take this moral fact into account; it is absolute, irresistible, unchange able; it is established forever.

It is in this perspective, wide as a great world and lasting as a whole epoch, that the coming American encyclical must be viewed. To make the delegation independent and sovereign, with a supreme scalesisatical tribunal; to support Monsignor Satolli and make his mission permanent and successful; to point out the means of increasing influence and liberty; to continue this policy of moderation and adaptability which has brought peace to the nation; to deal, in a word, with all the important questions of the day and to fix for good the ecclesiastical type, the mode of life, which Leo XIII, where, little by little, to bring within the reach of the weakening peoples of the Old World; that is the sublime inspiration of the encyclical to the Americans. To say more would be indiscreet; let us wait for events. The United States, after a century of civil greatness, will have the privilege, unequalled in history, of giving to a whole continent examples and lessons. A nation full of vigor and an authority full of lifesprings can slone be strong enough to carry out this historic task.

INNONINATO.

CRISPI AND THE CATHOLIC CHURCH.

The Approaching Religious Marriage of Crispi to His Wife and of His Buughter to a Sicilian Prince - Interesting Sid Lights on the Private History and Pub-lic Attitude of the Italian Premier.

MILAN, Oct. 15.-When this letter reaches you in New York you will all be absorbed in the great political struggle (great in the issues involved, though small enough in too much of the machinery at work) which is to end before Martinmas, either with a Republican victory fatal to all real progress in America for years, or in the triumphant rescue by Senator Hill of Democratic principles and of the Democratic organization from the straits into which both have been brought by stupidity. Mugwumpery, and vulgar political corruption. I can hardly suppose that at such a time any matter, not specially and locally significant to American oliticians, can attract much attention in New York. Nevertheless, there are thousands of men in America, and even in New York (not to mention women, to whom, even in the midst of a great State election, it will be clear that the IT-IN-1 States, as well as the great nations of

Europe, have very grave and very real inter ests at stake in the relations between the ernment of United Italy and the Papacy.

Leo XIII., though well advanced in years, is far from being in any proper sense of the word an invalid. He has just astonished and capti-vated the eloquent Spanish orator, Castelar, in a private interview at the Vatican by the vigor of his speech and his gestures, as well as by the vivacity and strength of his opinions. But in the ordinary course of nature the day cannot be very far off when the princes of the Church, in-cluding our own American Cardinal, must be convened in the Eternal City to select from among their number the prelate upon whom the mighty burdens borne so long and so well by Leo XIII. shall be imposed. When that day comes the attitude toward the Papacy of the Government of King Humbert will suddenly and sharply concern every nook and corner of the civilized world. As things stand, the Government of King Humbert will then be

wielded, as it is now, by Francesco Crispi. Certainly no other Italian statesman seems likely to-day to displace Crispi, either from his hold upon the confidence of the Italian monarch or from his grasp upon the helm of Italian polities. Born at Ribera, in Sicily, on the 4th of October, 1819, Crispi has just celebrated his seventy-fifth birthday, but his natural strength is not abated, and few men at Monte Citorio to-day of fifty years can hold their ows with him. either in debate or in council, either mentally or physically. It is prudent, therefore, to assume that the Pope who shall be chosen to succeed Leo XIII, will be chosen at a conclave inevitably subjected to all the various and subtle forms of pressure which can be brought to bear upon its deliberations by one of the subtlest, most ingenious, and most resolute of living Italians, sbeclutely devoted from his childhood up to the dream of Italian unity, and now in his green old age controlling and managing the reality of it. What then is the real attitude of Franceso Crispi toward the Catholic religion and toward the incarnation of that religion in the Papacy? Is he to be ranked with the anti-religious revolutionists of Italy and of France with whom at so many different epoches of his life and in so many varying conjunctures of modern Italian history he has cooperated?

Is there any reason to believe that the famous electioneering war cry of Gambetta in France has ever found a real echo in his heart? Has clericalism ever really been to Crispi " the ene my" against which he believed it to be his mission to organize and lead the patriotism of Italy? The changes have been rung a good deal on a certain speech, once made by Crispi at Paermo, in the course of which he did rhetorica homage to the Goddess of Reason, once set up to be worshipped by the "ideologists" of the first French republic. But the people who have sought to infer the truth as to Crispi's the cal attitude from this speech have quite forgot en that within a year from the time he uttered t he took special pains to point out in a much nore remarkable speech before the Italian Par liament his firm conviction that the cause of liberty and of progress in Italy and in Europe owed very little to the first French republic and

In that speech Crispi attributed all the real victories of constitutional order on the Con-tinent of Europe to the influence and to the example not of revolutionary France, but of conservative England. That speech was delivered years ago. But in the sum and substance of its colitical meaning it really embodied the "new political motto which Crispi has just been accused of inventing and of uttering at Naples the other day as a mere political "sop" to the Cer-berus of the Vatican. "God, the country, and the King" certainly cannot be called the motto of an anti-religious leader. It might have been uttered by any English leader of the great Whig movement which carried William III. to the throne of his father-in-law. It would have ounded strangely from the lips of Mazzini when conspiracy was the refuge of all the young aspirations of Italy; but was it not put int tion more eloquent than any words when Gari-baldi on the 26th of October, 1860, met Victor Emanuel after the almost unanimous plebiscite of Naples, and saluted the head of the house of Savoy as "King of Italy"?

The true attitude of Crispi toward the Catho-lic Church is to be gathered. I believe, not from this, that, or the other position taken up and held by him for a time under the stress of this, that, or the other emergency in the history of modern political Italy, but from what can be learned of his own personal history, and from a careful consideration of the circumstances in which he is now administering the Italian Gov-ernment. I have heretofore had, and I may hereafter have, occasion to deal with these circumstances. For the moment I put them on one side, and content myself with giving your readers what I have reason to believe is the true version of some incidents which have recently occurred in Italy, and which have provoked, both in Italy and elsewhere, not a little inconsiderate and ill-advised criticism.

It was announced not long ago that the only daughter of Crispi, a very clever and charming girl, for whom her father is known to entertain the deepest affection, is about to be married to a Sicilian nobleman of ancient family and very large possessions. The Prince

of landed proprietors who own a good al more than three-fourths of the whole area of that large, curious, and singularly interesting sland. The etymology of his title quaintly illustrates the composite character of the Sicilian population, the last two syllables, as your classical readers will perceive, being simply the Greek equivalent of the Latin dissyllable which precedes them. Like most of the Sicilian aris ocracy, the Prince of Lingua Glossa is a good Catholic; and not long after his engagement t the daughter of Crispi was announced, it became known that the Italian Premier intended, before the nuptials took place, to go through the ceremony of a religious marriage with his own wife, the mother of the intended bride. Thereupon arose a mighty clamor. The extreme Radicals of France and of Italy broke into a chorus denouncing Crispi as a renegade from the ortho-dox church of scientific unbelief. He was reviled for his hypocrisy and charged with unworthy condescension to the bigotry and prejudices of the aristocratic class into which his daughter was about to be received. Of course, too, it was plain that his appearance with his wife at the matrimonial alter of a Catholio Church must prefigure an act of political treason to united Italy and the acceptance of all the emands of the Vatican.

Now, what are the facts? Francesco Crispi, I have reason to believe, is now and always has been a Catholic, in the sense in which ninety-nine hundreths or more of the whole Italian people are Catholics. By race Crispi belongs to the Catholics of Al-bania. He comes of that strange, numerous, and powerful people who have played so important a part in the history of the Turkish empire, and who have stamped their racial characteristics so thoroughly on the nationality of modern Greece. As you know, the Khedivial dynasty of Egypt was founded by an Albanian Mussulman, Mahomet Ali. Southern Italy and Sicily are full of families planted there by the Albanian Catholice, and there are communes now both on the mainland and in Sicily, in which no language at all but the Greek of Albania is "understanded of the common people." Not only was Crispi born a Catholic, in his early youth it was his intention to make himself a priest among his own people in Sicily. From this intention was diverted by the influences which in 1846 and 1847 blew the embers of revolutionary feeling all over the Continent of Europe into flame. He took part passionately in the unsuccessfu insurrections of that time against the Bour-bon dynasty of Naples. Threatened with the dungeon or with death, he escaped to France, and there, studying law, he formed intimate relations with other Italian refugees, one of whom, a lady possessing some property, materially aided him in completing his legal studies, and remained throughout her life his stead fast friend. When it became pos-sible for Crispi to return to Italy, he established himself as a lawyer at Milan, and in that city formed the acquaintance of the lady who is now his wife. She was at that time married to an

husband. Crispi was married to her by a civil scremony for reasons probably enough arising

out of the relations of sorid and active hostility.

revolutionists bent on overthrowing the temporal power of the Popes and the Papal Government, which relied for its support mainly upon French, Austrian, and Belgian beyonets. After all the preliminaries were arranged for the marriage of Crispi's daughter to the Prince of Lingua Glossa, the grandmother of the Prince, accepting the connection as in all other respects accepting the connection as in all other respects satisfactory, urged upon her grandson and his betrothed the importance of inducing Signor Crispi to go through the ceremony of a religious marriage with his wife, for the simple reason that among the formalities attending the marriage of her grandson to his betrothed, is would be necessary that answers should be made as to her parents, and that the civil ceremony which had made Signor Crispi and his wife legally one had not been and could not be recentled by the authorities of the could not be recognized by the authorities of the Church as an adequate recognition of the mar-riage tie, which to Catholics is a sacrament. The acquiescence of Signor Crispi in the wish thus expressed by the grandmother of his in-tended son-in-law is a proof therefore simply of his warm and tender love of his daughter, and is so regarded by all who really know the man and understand him intimately. It is in no proper sense an expression of any change, either though there can, of course, be no doubt that it will gratify the feelings of all sincere Catholics throughout Italy, and tend therefore o incline them to a more favorable opinion of the Premier, by whom Italy is now virtually ruled. Whether it will contribute to modify the judgment of Leo XIII, as to the opportuneness of relaxing before the next general elections the in-hibition by which good Italian Catholics have heretofore been restrained from taking any part in such elections remains to be seen, "Ne elettort ne clefts", (neither electors nor elected), has been the rule under which, as many well-informed Italians believe, Italian conservatism deprived of the support at the polls and in Parliament of the most active and earnest Catholics throughout the country, has for years past gone to the wall in every political contest. It has certainly now become of grave importance, not merely to Crispi, nor to the King, but to the

trol of Italian politics. AN AMERICAN THAVELLER.

WREN COMES THE INDIAN SUMMER? Some time Between Michaelman and Christ. mae, Perhapa,

Church itself, and to the welfare of Italy, that Italian conservatism should take effectual con-

From the Detroit Free Press.

There is a great difference of opinion among those who are wise in weather lore as to the exact time when Indian summer makes its appearance; some weather prophets declaring that it includes every warm day between Michael-mas day, the 29th of September, and Christmas, while others locate it in the month of October Indeed, the opinions of scientists do not agree any better than those of ordinary individuals, but seem to be as hasy as the season itself.

After looking up much scientific data on the subject, and making a consensus of popular opinion, the fact seems established that this phenomenon of seasons really belongs to the month of November, although the signal service notes say that if Indian summer does not come in October or November, it will come in winter, as if it were a sort of movable season. Neither do scientists agree as to the cause of that hazy atmos-phere which accompanies the season, a condition peculiar to North America. It was attributed by early settlers in this country to the smoke from prairie fires kindled by the Indians hen name, "Indian summer." But it is now said by cientific investigators that the appearance of smoke is an optical illusion produced by a pecultar condition of the air, which might be compared to a dry fog. Sentimentalists declare that t is this dreamy haze which gives its great charm to this short, delightful season, when the whole world of nature appears like a beautiful dream. It is the fifth season, the meliow ripeness of autumn, when creation stands still in a laxy, languorous mood, and the picture is vanscapes. It is the golden sunset of the year, brief

Like a mirage, the Indian summer does not wait to be investigated. It is here—it is gone—before the would-be investigator was aware of its presence. It is such a restful, happy period, that people are content to ebjoy it without asking questions, yet there is much it its phenomena that is wor is the most careful scientists investigation. It has been suggested that the dreamy hase which accompanies the season is composed of animal life of such a minute form as to be incapable of microscopic examination, but of such innumerable quantities that they obscure the atmosphere and redden the sun. It is also charged to vegetable matter; but these are mere theories which have not yet been proven. So far, no unhealthful influences have been evoked nor any fashionable malady produced to shake our confidence in the chance season, which, for aught we know, may be a celestial

to shake our confidence in the chance season, which, for aught we know, may be a celestial estray, giving us a foretasts of a more delightful climate.

Another token by which this genial Indian summer makes itself known is the absolute silence of nature herself, as if she were taking a vacation from winds that blow and clouds that shade. There is such a stiliness in the air from sunrise to sunset that sound itself seems to have gone asleep. But there is no loneliness in the silence, it is only as if everything were resting, bathed in the happy sunshine. The flowers are gone, the singing birds have flown to their southern climes, the leaves have dropped from the trees when the Indian summer comes trailing her white veil to cover the desolation, and filling all hearts with the tranquility of her gracious presence. There is a tonic in the air she brings which chemists cannot bottle nor charge commercial rates for—whiffs of summers that have been, contracted into a few days, and gone before we can analyze them to say, "this is balam, or that is balm." It is a draught for the gods.

The subject of Indian summer was investigated as long ago as 1835, when Dr. Lyman Foot of the United States army in his report says that the Indians gave the season its name by calling it their "fail summer," which occurred in November. The Doctor was stationed at Fort Winnebago, Missouri Territory, at the time, and wrote from observation. He says:

"We arrived at this post the 3d day of last November. We had three weeks of Indian summer, with all the pseuliar redness of the sky in great perfection." He adds that he had long observed the season with curlons attention and calls for an expression of opinion on the subject from other observers.

Prof. Williet advanced the theory in a report made to the Government in 1867 that the dry fog is real smoke, not produced be prairie fires, but the product of chimneys. The late Prof. Henry of the Smithsonian Institution reported that a portion of the haze, filtered, was found to contain the law of

"Was one of the haarmed days
When the senius of God doth flow.
The templest salmot blow twelvy ways.
I may blow north. It still is warm.
Or enash, it still is clear.
Or cast, it small is like a clover farm.
Or was, no skunder fear.

Hawthorne in speaking of this period said:
"A glorious day—bright, warm, yet with an unspeakable gentleness both in its warmth and brightness. On such days it is impossible not to love nature, for she evidently loves us. At other seasons she does not give this impression, but in these happy autumnal days, when she has perfected the harvests, life overflows with a blessed superfluity of love."

superfluity of love."

The caprice of the season is to wait until winter is almost upon us, then to drop unexpectedly like a benediction with sunshine and warmth, and a restfuiness that soothes and comforts her fractions children, and whisper to them sweet promises of heavenly death.

Uncle 61 and the Gas.

From the Moreston Bulleton.

The night clark at Ocean View Hotel, Block Island, was doning in his chair a few nights ago, when he was startled by what he afterward remarked seemed to him to be a regiment of soldiers coming down stairs.

"Fil be goldurned if this ain't the worst place I've ever struck."

"What's the matter now!" asked the clerk, who, by the way, has had considerable experience with the same kind of people.

"Well, by goah, there's the duradest smell up in that room of mins that beats any old sewer I ever smelled. I've been trying to sleep for some time, but it seems to be getting worse all the while."

After saveral intercognition as to what. while.
After several interrogations as to what might be the cause, the clerk intimated that the gas might possibly be leaking.
"Not by a durn sight," replied the granger; that can't be the cause, for I bisw that out as hour again.

LETTERS FROM THE PROPLE.

Ofey" in the Marriage Service-Wifely Shedlence Not a Protestant Idea. To THE EDITOR OF THE SUR-SU: I beg to make a remark on the letter of "G. A.," in THE Scr of Oct. 17. Without bringing up the ques-tion of the "New Woman," whoever she may be, I must criticise his statement concerning the word "obey" in the marriage service. He says this word was introduced into the Protestant service at the Reformation, thereby implying service at the Reformation, thereby implying that it was a novel feature, and that it did not service at the Reformation, thereby implying that it was a novel feature, and that it did not exist in the Latin original used by the unreformed Church of England.

In the "Ordo ad factandum Sponsalia (Maskell, I. 46), which is the Catholic service on which the Protestant service of the English and Episcopal churches is founded, the priest sake the woman: "Vis habers hunc virum in sponsam et el obedire et servire: et eum diligere, honorare, ac custodire sanum et infirmum sicut sponsa debet sponsum, "&c. The woman replies, "Volo." Then, further on, in the same service, the woman is directed to say itanght by the priest): "L. N. take the N. to my wedded husbonder, to have and to holds fro this day forwards for better; for wors: for richer; for poorer; in syckenesse and in hele: to be bonece and burum in beside and at the borde, "&c.

The word "bonere" (if F. bonnaire) is equivalent to gentle, and "burum" (O. E. bocsam, to obedient. See Piers Ploughman: "Under obediene, to be a burden to the lawe."

The other Catholic marriage services used in the unreformed Church of England bring out with equal elegruees the idea of the wife's obedience to the husband. But the above quotations serve to prove "G. A. s" mistake in making out this idea to be a Protestant one.

C. S. OCT. 18, 1884.

The Meeting of Christian Clergymen and dewish Eabbis,

TO THE EDITOR OF THE SUN-Sir: My attention has been called to an editorial in THE SUN of Oct. 16, under the title of "A Wonderful Thing in Religion," in which mention is made of a recent event in this city, e. g., the participa tion of six Protestant clergymen in the exercises attendant upon the dedication of the new and magnificent temple of the Congregation Tiffereth Israel.

It is no wonder that such an editorial, exremaive of wonder, should be called out by so unusual and unique an ecclesiastical experience Six clergymen, representing as many of the Protestant denominations of this city, were invited by the rabbi of that congregation, Moses J. Gries, to be present upon the platform and to participate in the exercises. As one of the six will you permit me a word or two, suggested by the briefer editorial which was printed in Tax SUN of Oct. 17, in which you speak of the impossibility " of uniting Christianity and Judalam as one religion." You also say: "The one fun-damental doctrine of Christianity is exclusive, in a logical sense, of the one fundamental doctrine of Judaism; and when any one of these doctrines is accepted the other must be rejected. It is absurd to talk of harmonizing them or of believing in both of them." &c.

None of the six Protestant clergymen present upon that occasion would hesitate a moment in endorsing the above editorial sentiments. They upon that occasion would hesitate a moment in endorsing the above editorial sentiments. They were doubtless felt and recognized by each, as he sat upon the platform on that memorable occasion. Indeed, though, as you say, courtesy at such a time naturally prohibited much reference to the Gospels, yet enough was made by each speaker, and all were sufficiently ouspoken in their loyalty to the standards they loved and professed, to leave no intelligent hearer in one second's doubt as to what the six Protestant clergymen meant by being there. They felt that though it might be strange in experience, yet it was not an utterly allen thing for them to participate in a service where the one true God was Father to all, and in a church where the Word of God, as found in the Old Testament, was a revelation held equally sacred by all. The common equality of those grounds was deemed sufficient for such co-fellowship, and for the opportunity thereby given for hearty testimony to the underlying brotherhood of man and Fatherhood of God that has not to do with this creed or that, but to the common function of humanity, to the creation of man in the image of God.

In this meeting, destined to become celebrated, there were the fervent interchange of courtesies, and the best wishes for an organization which, if true to itself, had for its accomplishment the, raising of the average of good. This was all, but was it not enough? There were made no comparisons and no distinctions; no one thought for a second of reconciling two ecclesiastical schemes of salvation, that of the Law and that of the Gospel, schemes which by their very nature are as irreconcilable as oil and water. Protestantism was not represented there for that purpose, neither was it attempted. We were there for the other purpose, the legitimate purpose of extending courteous greetings, and of showing that in any phase of Protestant thought there is no longer to be found the narrowness that is ashamed or afraid to commend the good wherever found or however manifested. The were doubtiess felt and recognized by each, as

Craving your pardon for so long a trespass upon your valuable space. I remain, truly yours, CHARLER TOWNSEND, Pastor of the Woodland Avenue Presbyterian CLEVELAND, O., Oct. 19.

To THE EDITOR OF THE SUN-Sir: I present herewith something more of possible interest to the American Dialect Society. There is the word "ficety," meaning "spunky" or "tassy," like the little dog commonly called a "fice," or "fic't" rather, in the "red brush." In children's games "king's scuse" for "king's excuse," called out when the rules of the game are to be sus-pended for some cause. "Git shed" for "get rid" is a very common Kentuckianism, "Sla rid "is a very common Kentuckianism. "Slanchwise" is the vernacular for diagonal. In the mountains "nag" and "critter" are used instead of planted, and wheat is "got out" instead of planted, and wheat is "got out" instead of threshed. If the latter word were used it would be "thrashed." used also for whipping, as to "thrash" a child or man. "Meetin" for church services, or "preachin;" "meetin' house" for church building, and "preacher" always for pastor. I never heard "parson." A peculiar form of superlative is that of the present participle or verbal adjective, as "the milkingest cow." the "talkingest woman." and so on, and always pronounced "milkin'est." "talkin'est." &c. In the driving of cattle in teams, two to six yoke, never with lines of course, but with a whip, called "whoop," "wo haw" meant to come to the left, but "comeny" if suppose for "come here, you") and "wo comeny" were oftener used; "wo back" meant "gee." or to the right; and I never heard "wo gee." "Wo" always preceded the final word of command, and, I fancy, meant "attention." as in military commands. Many forms, words, and meanings prevail among the mountaineers which are found in nearly any modern English novel.

WINCHESTER, Ky. wise" is the vernacular for diagonal. In the WISCHESTER, Ky.

A Champion for Lieut, McCoy.

To the Ectron of The Sun-Ner' I agree with Major Duffy as regards designing the Sixty sinth Sattalion affairs into the present political campaign. The friends of the Sixty ninth, as well as the friends of

friends of the flisty-ninth, as well as the friends of fair play deprecate the effort to piace Senator Hill in a faise position, and to injure him in the gallant fight he is making for Democracy.

I would suggest that all within the battalion in any way identified with faction or clique should resign at once and let the flowernor, who, I feel, is a friend of the fixty-ninth, appoint to their vacancies officers from outside or from the supernumerary let. I have from outside or from the supernumerary let. I have in any way and serve when here identified with any faction and with no political ends to serve, the advancement of the Sixty-ninth being his only motive. Not only his qualifications, but his popularity, demonstrated by the recent contest for a sword, leads me to believe that his appointment would not only be nogular with the friends of this time-bousced regiment, but would do much in a practical way to bring that organization to the standard of perfection which its friends would like to see it attain. I refer to Lieut. James J. McCoy of the late Company it, and I trust the proper authorities will see their way clear to soon received this organization as a regiment. NEW YORK, Oct. 28, 1894.

Parkkurst and the Irish.

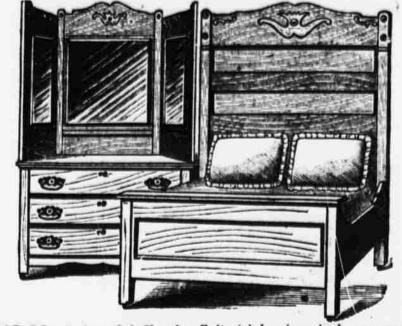
To THE EDITOR OF THE SUS-SET: I noticed in the letter which Dr. Parkhurst sent to be read at the Cooper Union meeting he refers to Mr. Goff as "that Gailant tristmann." Now, only a few weeks since, in one of his addresses in some church, he speaks of his meeting the "Mayor of Manchester." and laments the fact the New York neonle cannot have a Mayor who fact the New York people cannot have a Hayor who can apeak without the brogute. Depend upon H. Hr. Parkhurst has up love for anything Irish. His evidual change is due up doubt to the fact that his friends are fearful less the teasy become sattlers. Hurchard. In this mane sattlers we will weather though the love the sattlers and the sattlers. By opinion of Farkhurst is that he is a hypocitic.

A Profound Problem To THE ERCTOR OF THE SCH-Sit: There perature (calculated, I bettere, to 400° or 500° below and F; at eighth (here is absolute absence of heat, Would it by possible to produce light there? Z. Y. Z. Economy C. J. BROOKLYN FURNITURE COMPANY.

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Some New Parts About Scale.

A. B. Aiszander, an official connected with the United States Fish Commission, has lately returned from Alaska, where he put in the summer studying the seals from a scientific point of

"I find the catch this year will be considerably less than last year," he said last night. "but about up to the usual average, for it most be remembered that last year was an exceptionally good year. The Indians say that every four years a phenomenal one. This is undoubtedly true as far as the run every four years is concerned, but the subject his not been studied long enough to any whether they are correct in regard to the twenty-year theory.

"This has been an off year as far as the investigation of the fisheries by the Albatross is concerned, as she was pressed into service to assist in patrolling Behring Sea, and so I spent the best part of the summer studying seal life from the deach of a paingin salar. I bourded the Louis Olsen of Astoria on July 28, and stered on board "I find the catch this year will be consider-

until Sept. 6, when the cruise ended. We did not have particularly knool luck, as the Olsen went further north than usual, reaching latitude 59° 30° and though seals were fairly plentiful the weather was so loisternus that the beats could not be lowered. I examined the stomachs of a number of those caucht to get an idea of the seals favorite diet, but as seals have very strong digestive organs and digest their food very quickly, it is somewhat difficult to speak with any degree of certainty. However, I found a number of laws of the squid, which are hard and indigestible, in the stomachs eramined, so it is fair to presume that they are fond of that very repulsive looking fish. Cod and hallout are also the prey of the seals, as well as a number of other smaller fish. It is a most quiestion as to what depth seals can reach, some claiming that they can reach profound depths, while others claim that they have only the power to dive a short distance.

"On the Fairweather grounds off Cape St. Elias, where the water is at least 100 fathoms deep. I have seen them comes up with red colfish in their mouths, but though the fish are a ground fish. I cannot guarantee that they were captured on the bottom."